



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

In both instances the change in the attitude of those in authority makes a crisis in the spread of the Christian faith. In both cases political and religious motives seem to be present and some even fear that this second movement, like the first of long ago, may, by the nominal spread of Christianity, usher in another Dark Ages, to recover from which may be a long process

like the emergence of Europe from the first Dark Ages.

The immediate effect of the appeal will probably be the cessation of the opposition to Christianity from the literary classes, and this will surely mean the bringing of increased obligation upon the Christian church to preach and teach Jesus Christ.

## RELIGIOUS EDUCATION

### **The Child and the Bible**

Under this title, the Rev. J. C. Hardwick has a paper on religious education in the June number of the *Modern Churchman*, which, while written in view of English conditions, has application to other countries. What makes the consideration of religious education of such moment today, he says, is a recognition of its failure—a realization that our methods have been sadly defective. One main result is the widespread indifference to all forms of organized religion. Every normal child is gifted with moral and spiritual faculties which are in him when he enters school; and if they are not in evidence when the child comes out of school, they have simply been starved or crushed. The system is wrong, not the child.

There is very little fault to find with the syllabus of work done by the younger children. They cannot generalize; they are interested in the concrete and personal; and so they are taught the stories of the Old and New Testament characters. Thus far, the religious educational process is very good.

But as the child grows older and his mind expands, he does not find the same scope for his powers in his Scripture lesson as in his other lessons. There has now taken place a considerable development of the mental powers and a widening of the general outlook upon life. The child has gained much new knowledge and is in process of gaining more. His reasoning powers have

developed and he is more critical. He can distinguish between history and legend, or at least he has his ideas as to what is likely to have happened and what is not. He will not so readily accept our explanations. His intellectual conscience is beginning to be born. His moral sense is at the same time developing. He is capable of generalizing for himself and of forming judgments of value. Under present conditions is there scope for these manifold nascent powers in the Scripture lesson? Young persons are too often suffered to walk in the dreary paths of repetition, instead of being led into new regions where their powers will have full scope. In the conventional Scripture lesson, we find repression of inquiry, formality, and dogmatism.

It is very important that the child should have no reasonable cause to suspect that his Bible lesson is approached in any different attitude of mind from that of any other lesson. He should come to it expecting to make serious use of his faculties for the attainment of truth, and with the same alertness of mind, the same readiness to think and reason, as are expected of him in other lessons. If he sees his teacher alert, prompt, and interested when he is dealing with the reign of Queen Elizabeth, but careless and listless in discussing the reign of King Herod, he is quick to attune his own mind accordingly. He assesses the subject at his teacher's valuation.

It is easy to suggest a few lines of study

that would be of the most profound interest: a study of the development of religious ideas in the Old Testament—the gradual ascent from the worship of a tribal deity to the pure spiritual monotheism of the second Isaiah; a study of the ancient civilizations with which Israel came into contact—their religions and laws, their policy and civilization; a study of the different strata of narrative in the Pentateuch; a literary study of the poetry of the Old Testament; a study of the conditions under which Christianity found foothold in the Roman Empire; a study of the Book of Acts taken in connection with several of the letters of Paul; a study of the customs, outlook, trials, and worship of the primitive Christians. If the ground were prepared in this way, the people would be filled with a zeal for knowledge; and the clergy would no longer need to complain of apathetic and indifferent congregations.

#### **Church Comity in North Dakota**

This state seems to be progressive in many matters. Not only have the citizens of North Dakota apparently solved happily the problem of the Bible in the school, as noted in the *Biblical World* for July, but they have also organized an inter-denominational comity commission, whose task it is to prevent unnecessary denominational friction and the useless multiplication of inefficient churches.

Believing that the old system of getting on the ground first, and if not first, getting there just the same, was a curse to the state, the members of the commission undertook, in addition to the main lines of work indicated above, the delicate task of weeding out needless churches already established.

In all their plans, in spite of some discouragements, the work of the commission has on the whole been marked by hopeful unanimity, fraternity, and success. They have, moreover, according to the report of the work by the president of the com-

mission in the *Assembly Herald* for July, seen such exchanges between the denominations as to lead to the hope that strong men may be established in strong churches where heretofore several struggling organizations have been at work unsuccessfully or where no effort at all has been made for the spiritual welfare of the community. In a number of cases the laymen of the churches, when great difficulty has been experienced in securing pastors, have been ready for some sort of denominational exchange which would give them a stronger pastor than otherwise, and on the other hand in a number of cases Presbyterian pastors have been found perfectly satisfied in the service of churches of other denominations.

Thus the feeling of common brotherhood is growing and the denominations are trying together to serve the different communities of the state in a way which they could not as separate bodies.

#### **Religious Education in Catholicism**

Roman Catholics are feeling the necessity of religious education for their youth and are adopting some of the methods of Protestantism. The Catholic hall at the University of California is a successful venture in this field, according to A. G. Eccles, in the August *Ecclesiastical Review*.

Beginning a few years ago in an unpretentious social way, the Newman Club has gradually increased its membership and resources until now it owns Newman Hall, a well-equipped building near the university campus, and in a thoroughly up-to-date manner is caring for the religious, educational, and social needs of the Catholic students at this great western university.

This club, like many others of its kind, was born of real need such as exists at every university where religious instruction is omitted from the curriculum, and is in line with the Pope's command in the matter. As early as 1895 such religious adjuncts for Catholic students were provided at the

universities of Oxford and Cambridge, and since that time Catholic clubs have come into existence at many of the larger institutions in this country.

The chaplain in charge of this hall at the University of California corresponds with parents of Catholic students at the university whenever asked to do so, assists such students in every possible way upon their arrival at the institution, provides for religious instruction along various lines, and on Sundays and festivals celebrates Holy Mass and Vespers for these students, giving particular attention in his sermons to doctrinal instruction.

The religious services occupy first place among the activities of the club. Classes in ethics, church history, doctrine, and the Holy Scriptures are conducted during the week by the Paulist Fathers. In addition thereto, public lectures are provided, given

by men eminent in the different departments of learning, upon such subjects as: "St. Francis of Assisi"; "The Church and Socialism"; "Ethical Standards in Public Life"; "The Life and Character of Cardinal Newman."

Moreover, the social features of the Newman Club are properly emphasized. In the Hall are reception rooms with open fireplaces and pianos. There are study alcoves, reading rooms, and library. The basement is devoted to recreation where billiard and pool tables, bowling alleys, and the like invite students who want diversion.

The rules of the club are simple but its organization is efficient, and doubtless contributes much to the splendid success of the undertaking which is so earnestly seeking to guard the moral and mental progress of Catholic students in the University of California.

## CHURCH EFFICIENCY

### **An Experiment with the Social Gospel**

Rev. Charles L. Walworth, in a recent issue of the *Christian Advocate*, writes forcefully of the attempt of his church to discuss in a series of Sunday evening sermons modern social, economic, and industrial life in terms of the social teachings of Jesus.

Believing that the protest of Amos against contemporary injustice, the indignation of Hosea at social and religious conditions, the gospel of Micah and Jesus, attacking the sins of civilization and seeking society's redemption as well as the regeneration of the individual, is the only supreme message for human needs today, the official board set the pastor to study industrial conditions at first hand and then plan the work of the church for an effective campaign of social evangelism.

Such subjects were treated in a series of sermons as: "When Can a Man Afford to Marry?" "Women in Industrial and Com-

mercial Life"; "Some Enemies of the Home." The response was gratifying, the attendance was noticeably larger in the fourth month than at first, people came forty minutes before the opening hour in order to be sure of a seat, and men and women from all levels of society sat down together, yearning for a gospel that makes religion something other than the acceptance of creed or dogma.

The series continued Sunday nights for six months without interruption, a cordial feeling was induced on the part of the people generally toward the church, and 152 members were added to the church roll. There was no claim that the social teachings of Jesus are the whole of truth but simply that they are an indispensable part of a balanced gospel. And the conviction came to this church that the gospel is not threadbare, but has in it a solution for the ills of men and society, to omit the preaching of which is fraught with peril to the church.